

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## HEAVEN

By the Late BILLY SUNDAY

### HEAVEN IS A PLACE

Everybody wants to go to Heaven. We are all curious. We want to know where Heaven is, how it looks, who are there, what they wear, and how to get there.

Some say Heaven is a state, or a condition. They are wrong.

Your home is not a state or a condition: it is a place. The penitentiary is not a state or a condition: it is a place.

Jesus said, "I go to prepare a PLACE for you . . . that where I am, there ye may be also."

The only source of information we have about Heaven is the Bible. It tells us that God's throne is in the heavens, and that the earth is His footstool; and if our spiritual visions are not blinded, we believe it is true.

"Enoch walked with God and was not, for God took him" to Heaven. He left this earth at the behest of God, and went to Heaven, where God has his dwelling-place.

Elijah, in the province of God, when his mission on earth was finished, was wafted to Heaven in a chariot of fire. The former pupils went out to search for the translated prophet, but did not find him. But it was the privilege of Peter, James, and John on the Mount of Transfiguration with Jesus, to see the gates of Heaven open, and two spirits, whom they recognized as Moses and Elijah, jump down on the earth.

You will recall that Elijah had walked through Palestine many years before, warning the people

of their sins; and the Bible tells us that he slew four hundred and fifty of the false prophets of Baal. When Jesus began His public ministry, we are told that the heavens opened, God stopped mak-

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Evangelist Billy Sunday

## A Sermon From A Catholic Bible

By EVANGELIST JOHN R. RICE, Editor

(Preached May 26, 1946, in Chicago city-wide campaign, THE LIFE BEGINS CAMPAIGN, held in the Arena, Chicago, Illinois, April 28-May 12. Mechanically recorded for THE SWORD OF THE LORD)

I hold in my hand the new Confraternity edition of the New Testament which is translated from the Latin Vulgate by Catholic authorities. It has on the title page the following:

### THE New Testament

of Our Lord and Saviour  
Jesus Christ

Translated from the Latin Vulgate  
A Revision of the Challoner-  
Rheims Version

Edited by Catholic Scholars

Under the Patronage of

THE EPISCOPAL COMMITTEE  
of the

CONFRATERNITY OF  
CHRISTIAN DOCTRINE

St. Anthony Guild Press

Paterson, New Jersey

1941

It is copyrighted by "the Confraternity of Christian Doctrine." It has "Nihil obstat (nothing against it). Rt. Rev. Msgr. Henry J. Grimmelman," etc., and the Imprimatur of the Bishop Mc-

Laughlin of Paterson, New Jersey. It is the official Catholic translation. Eugene Cardinal Tisserant, President of the Pontifical Biblical Commission (the Catholic Cardinal) has his forward in it.

I will read a little from the fore note, an introduction, to this Catholic translation under the heading, "On the Reading of Holy Scripture." I want you to see what Catholic authorities say about reading the Bible. Now our Catholic friends do not always do what their Bible says, just as we Baptists and Methodists and Presbyterians and Lutherans and Episcopalians and Pentecostal people and others do not always do what our Bible says. But it would be well for you to know what Catholic authorities say about reading the Bible. Then we will show what the Catholic Bible says about many, many very interesting subjects.

"On the Reading of Holy Scriptures"—this is from the Encyclical Letter, the "Spiritus Paraclitus," which is the Catholic Encyclical designated by those first two Latin words.

"Since the Holy Spirit, the Comforter, had bestowed the Scriptures on the human race for their instruction in Divine things, He also raised up in successive ages saintly and learned men whose task it should be to develop that treasure and so provide for the faithful plenteous 'consolation afforded by the Scriptures' (Rom. 15, 4)."

Then he goes on to say, "The responsibility of our Apostolic office impels us to set before you his wonderful example (that is, of St. Jerome) and so promote the study of Holy Scripture in accordance with the teachings of our predecessors, Leo XIII and Pius X."

"And none can fail to see what profit and sweet tranquility must result in well-disposed souls from

such devout reading of the Bible. Whoever comes to it in piety, faith and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'bread that comes down from heaven' (John 6, 50)."

A little further down the same passage continues, "We confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible. (The Catholic clergy and Catholic laity ought to be inspired to a study of the Bible) . . . So convinced indeed was Jerome that familiarity with the Bible was the royal road to the knowledge and love of Christ that he did not hesitate to say: 'Ignorance of the Bible means ignorance of Christ.' And then is given the reference for that statement from Jerome.

Then further, "Our one desire for all the Church's children (the children of the Catholic church) is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

"Pope Leo XIII granted to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scripture with the veneration due to the Divine Words, and as spiritual reading, an indulgence of 300 days."

That is the introduction that our Catholic friends have to their new Confraternity edition of the New Testament, a Catholic Bible.

There is a further preface which I will not take time to read.

Tonight I want it to be understood that I will not preach about Catholics, nor attack them. I have many Catholic friends, and as far as that is concerned, I love Catholic friends as I love others. I think I ought to say also that I have found a good many Catholics whom I believe to be very earnest and sincere, born-again

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## The Glory of the Big Book

By REV. W. HERSCHEL FORD, D. D.

Pastor Kirkwood Baptist Church, Atlanta, Georgia

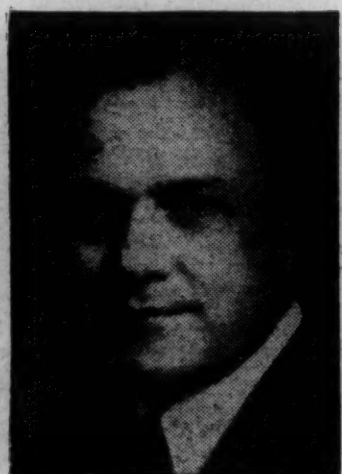
"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.

When I was a boy our family library was very small, but I always liked to read. I borrowed every book I could obtain. I enjoyed reading Horatio Alger, the Rover Boys, and Tom Swift. One day I took one of these books to school with me, and during the study period I placed this book within my geography book, which was the largest book I had. I held it up before me so that the teacher could easily see that I was studying my geography. However, I became too interested in the story. She came around the back of the room and caught me with the forbidden book. I will draw the curtain on what happened, but I assure you that I was more careful thereafter.

But there was another Book in our home which was larger than any book I had ever seen. It was the family Bible. In the middle of the Bible there was a family record giving the important dates of our family history. At the back of the Bible there was a "Gallery of Scripture Illustrations." Often on Sunday afternoon I would get the big Book down on the floor and read the great stories that it contained. I looked at the pictures of the mighty men of old, and followed with interest their deeds of greatness and bravery. I have long since forgotten the stories of Horatio Alger, the Rover Boys, and Tom Swift, but the stories and truths

which I learned from the big Book will linger in my heart forever.

Dr. R. G. Lee says that "the Bible is beyond other books as the river is beyond a drop of water, as the sun is beyond the candle, and as a mountain is beyond a grain of sand. It is the fountain in which martyrs have cooled their faces, the pillow upon which the saints of all ages have rested their hearts. It breaks the fetters of the slave, takes the pain out of parting, takes the sting out of



Dr. Herschel Ford

death, takes the gloom out of the grave, and gives us a hope that is steadfast and sure."

Oh, the glory of the big Book! What is that glory?

### I. It Is Glorious Because It Abides Forever

Isaiah 40:8 says: "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

A human being writes a book, puts it on sale, and it soon becomes the best seller. A few thousand copies are sold, and before long this book is forgotten and another takes its place. The Bible was written by God Himself. It is the best seller of every year, and it is never forgotten. It remains always the one abiding Book.

Every effort to destroy the big Book has failed. Voltaire said, "One hundred years from now the Bible and Christ will be forgotten." But here is the irony of it in his case: the very room in which he spoke these words is now used as a Bible storehouse. So it has been with every effort to destroy the Bible. These men pass off the scene of action, but the Bible lives on.

At the western end of the Mediterranean Sea there is a great rock called Gibraltar. The waves of the centuries have been beating against the rock, but it still stands the onslaught of the years. In like manner the waves of the centuries have been beating against the big Book, but yet it is as impregnable as ever.

Jesus 1900 years ago stood in the mighty temple and preached

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### ONLY HE WHO INSPIRED THE BOOK CAN TEACH IT





## A Sermon --

(Continued from Page 1)

Christians. I do not say that every Catholic is a born-again Christian. I could not say that every Protestant is a born-again Christian. No, no! Only those who have personally come to trust in Jesus as Saviour are Christians. Membership in a church, a Protestant church, does not make you a Christian. Membership in a Catholic church does not make you a Christian. Neither does it prevent your being a Christian.

However, I should like for you to see tonight what the Roman Catholic Bible, the newest and best translation of the Catholic Bible, has to say on several important doctrines. And, by the way, I would like to say that this is an interesting translation and it is true to the originals. You would be safe in reading it. I would not be embarrassed nor afraid at all for Protestants to have this Bible and read it. Though some of the notes in it I would not agree to, the translation itself is an honest and good translation. And the surprising and happy thing about it is that this, coming through the translation of the Latin Vulgate which was translated by St. Jerome, and our King James translation which came from the original Hebrew and Greek and copied manuscripts, come out almost word for word the same. There are a few words different, but there is no special difference in meaning when there is a slight difference in the English wording. You can put it down now that all good translations of the Bible come out alike and teach the same doctrines exactly. And a Catholic Bible can be relied upon to teach the truth, and so, of course, can the King James or revised versions or the new revised New Testament.

### I. The Bible Is the Only Inspired and Infallible Authority

First, what does the Catholic Bible say about the Bible? What does the Catholic Bible say about the authority of the Word of God? There are some Protestants who do not believe in the authority of the Word of God. There are modernists, there are unbelievers in the churches. There are blind leaders of the blind, there are wolves in sheep's clothing in Protestant churches who do not believe the Bible, who do not believe it is the authority of God. There are some Catholics who do not accept the Bible very much and who do not follow it; but I want to remind you that the Catholic Bible has a clear teaching about its own authority.

#### 1. Traditions of men not authoritative

Some of our Catholic friends would tell you that we are to go by the traditions of the church. Suppose we read in this Catholic translation of the Bible the words of Jesus Christ on that matter. I turn to Mark, chapter 7, and from this Catholic Bible, translated by Catholic scholars only five years ago, I read the words of Jesus Christ. "Jesus and the Pharisees" is the heading here. I begin with verse 5:

"So the Pharisees and Scribes asked him, 'Why do not thy disciples walk according to the tradition of the ancients (In our translation it says, 'the elders.' You see, there is not much difference), instead of eating bread with defiled hands?' But answering he said to them, 'Well did Isaiah pro-

phesy of you hypocrites, as it is written,

'This people honors me with their lips,

but their heart is far from me; But in vain do they worship me, teaching for doctrines precepts of men.'"

Now this Catholic Bible quotes Isaiah, and Jesus Christ quoting that in this Catholic Bible says that some people in vain worship God because they teach the precepts of men for doctrines instead of teaching the Bible.

I read on in this Catholic Bible about whether the Bible is the only authority, or whether you can accept the traditions of the church. Jesus goes on speaking in St. Mark 7:8:

"For, letting go the commandment of God, you hold fast the tradition of men, the washing of pots and of cups; and many other things you do like to these." And now verse 13: "And you do not allow him to do anything further for his father or mother. You make void the commandment of God by your tradition, which you have handed down; and many suchlike things you do." This Catholic Bible, quoting Jesus Christ, says that it is wrong to go by handed-down traditions and that instead, everybody ought to go by the Bible itself. You see, the Catholic Bible says exactly what we would say in our churches and what your Protestant Bible says. It is the Word of God that is the authority—not the church, not preachers, not priests, not popes, not Baptist seminaries, not denominational headquarters. No! No! Not traditions of men, but the Word of God is the only authority on earth that tells us what God would have us do.

#### 2. May the Church Add to or Take From the Bible;

Now let us see what this Catholic version says about adding to and taking from the Word of God. Some people say, "Brother Rice, don't you think it is all right to change things if we find it does not fit for this age?" Some people say, "Well, never mind what they did in Bible times. Let's change it to fit our plans today." And some of our Catholic friends in practice have changed. For instance, there was a time when the Catholic people had what they call the mass, the Eucharist, what we call the Lord's Supper, in "two kinds," which means that they originally gave both bread and wine, or grape juice, to all the worshippers who took part, as we do. But they changed that and now the priest drinks the wine and gives the bread to the people. I am not criticizing; I just want to show you the danger here. What does the Bible say about adding to or taking from or changing the Word of God?

Now listen very carefully. Suppose the Bible says preachers should marry. Should the church change that? Would a church have the right to say that priests ought not to marry and change what the Bible said if the Bible commanded them to marry? We read in Revelation 22:18-19. If you have a Protestant Bible it is the book of Revelation. If you have a Catholic Bible the same portion of Scripture is called Apocalypse. In Revelations, chapter 22, or the Apocalypse, chapter 22, I read to you, beginning with verse 18:

"I testify to everyone who hears the words of the prophecy of this book. If anyone shall add to them, God will add unto him the plagues that are written in this book. And if anyone shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and from the holy city, and from the things that are written in this book."

Oh, may we, then, with a holy reverence handle this Word of God, for if we add to the Word of God we add to ourselves the plagues written in the book. If we take from the Word of God by our traditions, then the Scripture says that God will take away from such an one his part from the tree of life and from the holy city and from the things that are written therein. So you see, then,

what the Catholic Bible says about the Bible, that we are not to go by any tradition handed down from the ancients or elders, but that we are to go by the Word of God itself, by the Bible, and that anyone who adds to the Bible or takes from the Bible is under a terrible curse from God. Oh, then, to reverence this Bible, the Holy Bible! That is the teaching of the Catholic Bible, everywhere accepted among Catholics. And of course it is the teaching of the Protestant Bible, too. All of us alike, then, Catholics or Protestants, should have a holy reverence for the authority of the Word of God and follow that and not what any man's tradition or church's tradition may say.

### II. What the Catholic Bible Teaches About the Virgin Mary

Here is another interesting question. What about the Virgin Mary? There are infidels, there are modernists who are infidels in the churches, as well as infidels and atheists on the outside of the churches, who make fun of the virgin birth of Christ. I make bold to say now that our Catholic friends have done a real service in insisting on the virgin birth of our Saviour. I join them in that insistence. Mary was a virgin when the Saviour was conceived. She was still a virgin when He was born. Jesus had no human father. I join my Catholic friends in doing honor to her as the virgin mother of our Saviour.

#### 1. The Virgin Birth of Christ

But now then, I say, the infidel does not believe in the virgin birth. Now let's see what the Catholic Bible says about it. I am glad to say that I believe what the Catholic Bible says and I know you will be greatly impressed and interested in it, as I am. In St. Luke, chapter 1, begin with verse 30. An angel came to Mary to announce the birth of the Saviour.

"And the angel said to her, 'Do not be afraid, Mary, for thou hast found grace with God. And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end.'

"But Mary said to the angel, 'How shall this happen, since I do not know man?'

"And the angel answered and said to her, 'The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God.' " Thank God, the Catholic Bible teaches that Jesus was born of a virgin and is therefore the very Son of God! On that we can agree, certainly. All true believers, all true Christians, must acknowledge that Jesus was born of a virgin as no one else was ever born, just as the Bible, the Catholic Bible and our Bible alike, teach.

#### 2. Was Mary Sinless?

What about Mary? Was Mary herself a sinless and perfect one? Would she be worthy of our worship? Was she herself immaculately conceived? What about Mary? Well, let's see what the Catholic Bible says—not what vain men say, but what does the Bible say? Verses 46 and 47: "And Mary said,

'My soul magnifies the Lord, and my spirit rejoices in God my Saviour;

Because he has regarded the lowliness of his handmaid.'"

What is that? Mary said, 'Oh, my soul magnifies the Lord and my soul is rejoicing.'

"Are you rejoicing about the Baby God has given to you?"

'Yes,' Mary said.

"What is that you called Him, Mary?"

"My soul magnifies the Lord, and my spirit rejoices in God my Saviour."

Did she believe that Jesus who was conceived in her was God Almighty, God incarnate? Yes. Do you mean that Mary needed a

Saviour? Surely! What was she praising God for? For a Saviour! That is what the Catholic translation says. The Catholic Bible teaches, as all good translations teach, that when Mary learned she was to be mother of the Saviour she called Him "God my Saviour" and said, 'My soul doth rejoice.' I will read you what St. Augustine said about that very matter as quoted in a footnote in this same Catholic New Testament, page 109, "St. Augustine says that Mary was more blessed in that she believed in Christ than in that she had given Him birth. ('De Virginitus' III)."

So what about Mary? Mary was a sinner, as we are, who was saved by faith in Christ. Mary was a good woman, a virgin; but she was saved and called Jesus her Saviour. She trusted Him, was born again and rejoiced in God her Saviour. She needed to be saved like anybody else. She was not then sinless; she was not worthy of worship. She was a good woman by human standards, but in God's sight, as every other good woman, she needed saving. And she rejoiced in Christ her God and Saviour, so says the Scripture. Isn't that interesting?

#### 3. Jesus Said All Who Do the Will of His Father Are As Good As Mary.

Here is another thing about Mary in which you will be interested, I know. Let us read in Mark, chapter 3, and see further what this Catholic translation says about Mary, whether we can go to her, whether she will get God to do things, whether she will get Christ to do things. Can we pray to her better than to Jesus? Listen now to Mark, chapter 3, beginning with verse 33. "Jesus and His Brethren" is the heading here. "And his mother and his brethren came, and standing outside, they sent to him, calling him. Now a crowd was sitting about him, and they said to him, 'Behold, thy mother and thy brethren are outside, seeking thee.' And he answered and said to them, 'Who are my mother and my brethren?' And looking round on those who were sitting about him, he said, 'Behold my mother and my brethren. For whoever does the will of God, he is my brother and sister and mother.' " What is that He is saying? He says, 'Anybody who does the will of God is as good as My mother or as good as My brothers or as good as My sisters.' Of course the brothers He had in mind there are the half brothers born of Joseph and Mary, but the point here is that according to this Catholic Bible it is clearly taught, as it is in all good translations, of course, that Mary was no different in the sight of Christ from others who do the will of God. She said, 'Tell Jesus I want to

see Him. Tell Him we are out here waiting.'

They said, 'Master, Your mother and your brethren are outside.'

He said, 'Who is my mother? Who are my brothers? These are my mother and brothers and sisters. Whoever does the will of God is my mother and brother and sister.' Oh, don't you see that you could not get any more going to Mary than you could by getting any other good Christian to pray for you? That is what the Catholic Bible teaches. Some false ideas have gotten abroad. They did not start in the Catholic Bible. Let's remember that. This is a good Bible and all good Catholics ought to read it, and Protestants would do well to read it, too, or your own Bible, because there would be no essential difference in it at all. Jesus said, "Whoever does the will of God is my mother and brother and sister." Remember these words of Jesus Christ in Mark 3:35. Let me also read from this Catholic New Testament on "The Praise of Mary" from Luke 11:27, 28:

"Now it came to pass as he was saying these things, that a certain woman lifted up her voice from the crowd, and said to him, 'Blessed is the womb that bore thee, and the breasts that nursed thee.' But he said, 'Rather, blessed are they who hear the word of God and keep it.'"

It is more blessed for a woman to put her trust in Jesus and be saved and read the Word and follow it, than it would be to be even the mother of Jesus Christ!

### III. Is the Catholic Pope Infallible?

Here is another thing. Somebody now says, "Well the pope is infallible." Let us see what the Catholic Bible says about it. We do not want to go by what some man says. Let us see what the Catholic authority, the real Catholic authority and the authority of all other true Christians, says. Turn to Galatians, chapter 2, and begin with verse 11. The heading in this Catholic Bible is, "Paul Reproves Peter."

"But when Cephas came to Antioch, I withstood him to his face, because he was deserving of blame. For before certain persons came from James, he used to eat with the Gentiles; but when they came, he began to withdraw and to separate himself, fearing the circumcision. And the rest of the Jews dissembled. (that means they deceived or played the hypocrite) along with him, so that Barnabas also was led away by them into that dissimulation. But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas before them all: If thou, though a Jew,

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**SAVED**

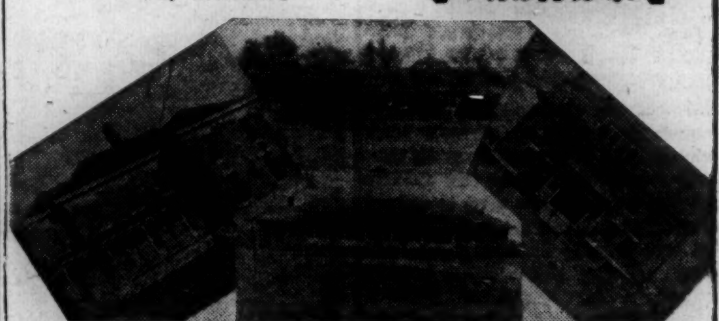
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## A Sermon --

(Continued from Page 2)

livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to live like the Jews?" Paul says, "I withstood him to his face." And the heading in this Catholic Bible is, "Paul Reproves Peter." And Peter dissembled, that is, he made out like he would not have anything to do with Gentile converts; he was too good a Jew. Then Paul bawled him out and said right to his face, "You are wrong."

Now then, what about Peter? Was Peter, then, infallible? Was he infallible in doctrine? Was he infallible in life? Was he infallible in leadership? No, not according to the Bible. Not according to our Bible nor the Catholic Bible. Peter was a good man; he was saved; he loved the Lord, but he was a little hot-headed and he made mistakes. Popes are human beings. Some of them have been very good human beings; some of them have been pretty sorry. We could say the same thing for some Protestant preachers, of course. No, there was no inherent righteousness or authority in a Catholic pope, nor in a Protestant Bishop—both of them are human beings; both need to be saved by the blood like anybody else. Incidentally, that is the reason that the Pope at Rome in the Vatican has a private father confessor to whom he may confess his sins. That is not a joke. All good Catholic leaders know that. What I am saying is, then, this is the Catholic teaching about the papal infallibility.

### IV. What Does Catholic Bible Teach About Priest's Marrying?

Next, should preachers marry, or priests marry? That is an interesting question. Suppose we turn to the case of Peter. Our Catholic friends say that Peter was the first pope. You must not be angry with them. You probably misunderstood what our Catholic friends mean. All they really mean, I should think, is that Peter was the first of the twelve apostles. And they think—there we differ with them—that these twelve apostles were the starting of a human organization that was handed down, becoming, they say, the Roman church. In that sense they say that Peter was the first pope. That is generally what Catholic scholars mean when they talk about it.

#### 1. Was Peter Married?

Now let us see about this man Peter. Was Peter married? That would be interesting, wouldn't it? What would you think about a Catholic pope that was married? Well, let us see about Simon Peter. Turn to Mark, chapter 1, verse 29 and following: "And as soon as they came out of the synagogue, they, with James and John, came to the house of Simon (that is another name for Peter, you know) and Andrew. Now Simon's mother-in-law, (in our Bible it says, 'Simon's wife's mother.' This is a little neater, don't you think so) was keeping her bed sick with a fever, and they immediately told him about her. And drawing near, he took her by the hand and raised her up; and the fever left her at once, and she began to wait on them." Isn't that interesting? Simon Peter was married. His mother-in-law lived with them. She was sick and Jesus healed her. Simon Peter, then, was married, wasn't he?

#### 2. A Priest Should Be "Married" But Once, "Keeping His Children Under Control"

Should preachers marry? We found where Peter had a mother-in-law. He had a family. Now preachers or priests today—should they marry or not? In I Timothy, chapter 3, we read in the Catholic translation, under the heading, "Qualities of a Bishop":

"This saying is true: If anyone is eager for the office of bishop, he desires a good work. A bishop then, (this Catholic Bible says) must be blameless, married but once, reserved, prudent, of good

conduct, hospitable, a teacher, not a drinker or a brawler, but moderate, not quarrelsome, not avaricious. He should rule well his own household, keeping his children under control and perfectly respectful. For if a man cannot rule his own household, how is he to take care of the church of God?"

Notice that this Bible says that a bishop should be married, should have but one wife at a time. He should be married. He should have children, he should make them obey him respectfully, the Scripture says.

Now here is a note at the bottom of the page in the Catholic Bible which says:

"Bishop: represents a Greek word meaning 'overseer,' and 'presbyter' another Greek word meaning 'elder.' In St. Paul 'bishop' and 'presbyter' seem to be used convertibly, (that is, interchangeably) and probably priests are here included under the term 'bishops.'"

"Married but once: (here is a note on that phrase) priestly celibacy as a law is of later ecclesiastical institution."

What does he mean? He means that it was not found in the Bible. Ecclesiastic I means of the church. It was an institution the church founded later, to have priests be celibate, that is, they are not to marry. In other words, that is a human tradition. But the Bible plainly says that priests are to marry, or bishops are to marry, if you want to call them that in that case. "A bishop then should be blameless, married but once." The bishop or priest, says this Catholic Bible, "should rule well his own household keeping his children under control."

### V. Is the Sacrifice of the Mass Right and Scriptural?

Our Catholic friends would be interested, and everybody else is who makes a study of comparative religions, and comparison of Catholicism and Protestantism, in the question of the mass. "Our Catholic friends are reverent, and may I say now, I want to thank God that our Catholic friends have made much of the bleeding wounds of Christ. I thank God they believe in the blood. They have some things on which I differ with them, but I want to give honor to whom honor is due. A Catholic priest, for example, or a Catholic teacher, for example, who honors the blood of Christ, and believes the blood of Jesus was poured out to pay for sin, I honor far more than a modernist in a Protestant pulpit who does not believe in the blood."

Now let us see what the Catholic Bible says. Our Catholic friends in the mass 'elevate the host'. That means, as I understand them, that you elevate the bread and wine and after the prayer of the priest and the consecration that this bread actually becomes the body of the Lord Jesus and this wine actually becomes the blood of the Lord Jesus, and that then they elevate it and offer it as a sacrifice again. Every time the mass is said, that there is a new sacrifice made of the body and blood of Christ. If I understand my Catholic friends correctly, and I think I do, that is just about their position, that this is actually converting the bread into the body of Jesus and the wine into his blood, and whether you can tell the difference in the taste or not, or by chemical analysis or not, in God's sight, and for its practical efficacy, they say, it actually becomes the body and blood of Jesus, and it is offered anew every time the mass is said.

Now what does this Catholic Bible say about it? Is there a need for more sacrifices day by day? If someone dies, shall we have masses said for his soul? Shall we have more masses said as a new sacrifice for sin? What about that? I turn to Hebrews in this Catholic Bible, Hebrews chapter 10 and in verses 10 to 14.

"It is in this 'will' that we have been sanctified through the offering of the body of Jesus Christ once for all." How many times?

"Once or all," this Catholic Bible says. Now listen:

"And every priest indeed stands daily ministering, and often offering the same sacrifices, which can never take away sins; but Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God, waiting thenceforth until his enemies be made the footstool under his feet. For by one offering he has perfected forever those who are sanctified."

Now let us read in verse 18: "Now where there is forgiveness of these, there is no longer offering for sin."

What does the Catholic Bible say about a need for new mass or new sacrifice? "That we have been sanctified through the offering of the body of Jesus Christ once for all." And again, that "Jesus, having offered once sacrifice for sins, has taken his seat forever at the right hand of God." And again, "For by one offering he has perfected forever those who are sanctified." And again it says, "Where there is forgiveness of these, there is no longer offering for sin." What is the teaching of the Catholic Bible, then? That when Jesus died, there was no more need for a priest and sacrifices. My friends, some here will not quite understand why I am called a preacher, and if it were a Catholic man at the head of his church, he would be called a priest. Now what is the difference? This is it: that I come and take my stand on this Catholic Bible or on all Bibles, for it is the Word of God the same, and I take my stand that when Jesus died, you do not need any more priests. Jesus Christ is the One Priest who settled everything. What I mean is this: the only sacrifices, the only official sacrifice that is ever needed to pay for sin has now already been offered. Now we need preachers to proclaim it. We do not need priests to make sacrifices. That is the point of the Catholic Bible here. I am not saying anything unkind; I am saying what the Roman Catholic translation of the Bible clearly teaches, that Jesus Christ is the only hope, and when He pays the price, it is all paid forever. And one ought to trust in Jesus Christ and have it settled on His blood that paid the whole debt for mankind forever when He died on the cross. Do you see what I mean, and what the Catholic Bible teaches here? The death of Christ ended all sacrifices of sin.

### VI. What Mediator Can a Sinner Have? Mary? the Saints? the Priest?

Let us see another thing that will be of interest to you. To whom shall we go for pardon? We come close to the plan of salvation, and that is the most important matter for a Catholic. It is the most important matter for a Protestant. How may I be saved? A Catholic friend who has a rosary doesn't mean that rosary—some beads on a string—he does not mean that to be idolatry. No, that is not the point. These beads are only a convenient reminder to say a prayer for this, that or the other; a particular kind of prayer; to say so many prayers. We are not discussing the use of beads. That is not the point. The point is: to whom shall I pray? Shall I pray to Mary the virgin? Or shall I pray to the saints? Or shall I go and confess to a priest? Who can be a mediator? Can the priest go into the matter and offer some mass for me, or say some prayers for me? Can I go and shall I pray to the saints? Or shall I pray to the Virgin Mary? Or here are some good people who are called saints, who have been

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canonized, and they have done a superabundance of good works and they have some credit left maybe—should I go and pray to them? Our Catholic friends think so. Now what does the Catholic Bible say about to whom I should pray, and how I should come to God?

Now this is interesting. Aren't you finding the Catholic Bible wonderfully interesting? Aren't you enjoying the Word of God in this Catholic Bible? I do. Bless God for it! The Word of God is sweet anywhere. And I would have you come to the point where, when it is the Word of God, it is sweet to you. What if it does have a Catholic printing house? What if they were Catholic priests who translated it? Just so they reverently bring to us the very Word of God, then, we should so regard it and should live by it, shouldn't we?

Now I turn to I Timothy, chapter 2 and begin with verse 5:

"For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time."

Now let me give it to you in the King James Version which I usually preach from, and you will find a difference in only a word or two:

"For there is one God (exactly the same) and one mediator between God and man, the man Christ Jesus. (The Catholic translation says: 'himself man, Christ Jesus.') who gave himself a ransom for all, to be testified in due time. (The Catholic translation says: 'who gave himself a ransom for all, bearing witness in his own time.')

It is exactly the same. Now how do I come to God, then? "There is one God, and one mediator between God and men, the man Christ Jesus." Or "there is one God, and one Mediator between God and man, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time."

I was in Washington, D. C., and preached in the Non-sectarian Tabernacle one morning on "Ye Must Be Born Again." I could have preached it from a Catholic Bible, but I didn't. I will read it to you in a moment. I remember that in the service a number of people were saved. One woman who seemed deeply concerned whispered to her friend. This friend came up to see me and she said, "Brother Rice, the lady with me wonders if you would be willing to talk to her after the service."

"Surely I would," I said.

When the service was dismissed, she came forward and we sat to one side. She said, "Dr. Rice, first of all, I have an apology to make. I have two things I want to say. The first one is an apology. I owe you and everybody here an apology."

"I didn't see anything wrong," I said. "What have you done?"

She said, "I didn't believe God was in this place. I had never

been to a Protestant service and I did not believe God would be in it. But He is. God is here this morning. And you are God's man. And there are good people here. God is here for He talked to my heart. I know God is in this place and I want to apologize that I ever felt like God would not be in a Protestant service, and that God would not talk through a Protestant preacher." She said, "I know I was wrong, and I am sorry."

"Well," I said, "that is all right. I am glad you felt that God was here and that He spoke to your heart. Now what is the other thing?"

She said, "The other thing is, what do you mean about being born again? I have never been born again. I pray. I go to confession. I go to mass. I do whatever they tell me. I say my prayers. But," she said, "I have never been born again. I did not know that you had to be born again. How would you go about getting born again?"

I said, "I will tell you. I have a verse I think you would like." I turned to this one I have just read to you in the Catholic Bible and read it. I said, "Now you look on with me," and she did. "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all." I said, "Now I will tell you what to do: you look at that. You want to know really what it takes to come to God?"

"Yes."

"All right. You look at that, and I will ask you a Bible question."

She said, "But I don't know much about the Bible."

I said, "You don't need to. You just look on and see, and answer from the Bible. Don't try to make up your own answer. How many Gods are there?"

She smiled. That was easy. "There is just one God."

I said, "I know there is, but I want you to look on, and read it in the words of the Bible."

So she read it: "For there is one God."

That was easy. I said, "Now here is another Bible question. You look on. How many mediators are there between God and men?"

She began to knit her brows. I said, "Never mind. I don't want you to think about it and decide for yourself. Look and see what God said." So she read it. "For there is one God and one mediator between God and man..."

"Just one mediator?"

"Yes," she said, "just one."

"All right. Now listen. Here is another question, and this one is very important. There is just one mediator. Who is that? Is that a preacher? Is that a preacher like I am, a minister, a preacher?"

She was a little puzzled, but she

(Continued on Page 4)



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## A Sermon --

(Continued from Page 3)

looked at the Scripture. She said,

"No, it is not a preacher."

I said, "Is it a priest?"

"No, it isn't a priest."

I said, "Is it the saints?"

She said, "No."

She was getting a little uneasy. I said, "Is it the Virgin Mary? Is she the one mediator?"

She said, "No, no, it is not the Virgin Mary."

By this time her lips were quivering. I said, "Well, who is it?"

She read it from the Bible, "The man Christ Jesus, who gave himself a ransom for all." He is the only mediator.

I said, "Do you see what I mean about how to come to God? A preacher cannot do it for you. A priest cannot do it for you. The saints cannot do it for you. The Virgin Mary cannot do it for you. There is just one go-between, just one Conciliator, there is just one Priest, or Lawyer, or Mediator. Who is that one?"

She said, "The man, Christ Jesus."

By this time it was all very plain. "Don't you see? You know that He died for sinners?"

"Sure."

"And He is ready to go to God for you. You don't have to go to the priest to get him to do it. You do not have to come to me to get me to do it for you. You do not have to go to the Virgin Mary. You just go to Jesus Christ. He died for you. He loves you. He will forgive you."

She was all ready then. We bowed our heads and asked Jesus Christ to come in and forgive her and to be her Mediator, her Redeemer; to be her Peacemaker with God; to be her Advocate with the Father; to be her High Priest. And she let Jesus come into her heart. We had a good time! She had her handkerchief drying her tears. She said to me, "You know, I would never have believed that if you had not shown it to me in the Bible."

Well, I am showing it to you in the Catholic Bible. Do you want to know how to get to God? I would not say one word against the Virgin Mary. Bless God, she was the most blessed among women because she was the mother of our Lord! But she called Him "Saviour."

I will read you again what St. Augustine said. It is copied here in the footnote in this Catholic Bible, page 109. Thank God for St. Augustine, that great doctor of Hippo, a real earnest man he was, a father in the Roman church. If you have read St. Augustine's Confessions, you have found that they are very sweet and good. Now listen: "St. Augustine says that Mary was more blessed in that she believed in Christ than in that she had given Him birth ('De virginibus' III)."

### VII. How to Be Saved, According to the Catholic Bible

Now let us see then. How can a person be saved according to the Catholic Bible? Wouldn't you be interested in that? Well, let us turn to the first chapter of the gospel of John, verses 11, 12 and 13:

"He came unto his own, and his own received him not. But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

What does the Catholic Bible say? "He came unto his own, and his own received him not. But to as many as received him he gave the power of becoming sons of God." Everybody who would receive Jesus, He would make them sons of God, even to those who believe in His name. And they were born, He said, of God.

Now turn to the third chapter of John. In our Bible it says: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a

teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Now the Catholic translation reads:

"Now there was a certain man among the Pharisees, Nicodemus by name, a ruler of the Jews. This man came to Jesus at night, and said to him, 'Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him.' Jesus answered and said to him, 'Amen, amen, I say to thee, (they say) Amen; we say, Verily, verily, unless a man be born again, he cannot see the kingdom of God.'"

The Catholic Bible says that unless you get born again, you can never see the kingdom of God. You must have a new heart, you must be born from Heaven. You must be born of the Spirit of God or you cannot get to Heaven. I read on:

"Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?' Jesus answered, 'Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God.'"

There is a note here that the Clementine Vulgate says: "The word 'Holy' is added to Spirit." "Unless a man be born again of water and the Holy Spirit (that is the marginal reading here in this Catholic Bible) he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, 'You must be born again.'"

Listen to me: Is there a Protestant here who is not converted? You may be a member of a church—that is not enough. You must be born again.

Is there a Catholic friend here—you say, "Well, I go to church. I go to confession. I go to mass." Never mind. Let me ask you this: Have you been born again? This Catholic Bible and the Protestant Bible—suppose we quit saying Catholic Bible and the Protestant Bible—this Word of God, Word of God says, "You must be born again." "Do not wonder that I said to thee, 'You must be born again.' "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." That is what Jesus said in the Holy Bible. That is what He has said in the Catholic Translation, in the King James Translation, and in all the other translations.

Now I would like to read you the sweetest verse in the Bible. I guess it is that. More people love it, more people have been led to Heaven by it, maybe, than any other. Here it is as we have it in this lovely Catholic translation: "For God so loved the world that he gave his only-begotten Son, that those who believe in him (whoever in ours) may not perish but have life everlasting."

(John 3:16) You say it in the King James Version: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Oh, may God make the words clear how to be saved! Whether Protestant and Catholic—don't you see the church won't do it? Don't you see a Baptist church won't do it? A Methodist church will not make you a Christian. An Episcopal church will not make you a Christian. A Lutheran church can't save your soul. Christ must do it. How does He do it? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is the way to be saved.

Do you want to be saved? God loves you. Isn't that good news? I like for anybody to love me. I am glad I have some friends who love me and pray for me every day. But thanks be to God, God loves me and He gave His Son for me. He gave His only begotten Son for you, too, "that whosoever," or that "those that believe

in him may not perish, but may have life everlasting."

Do you want to have that life in your heart, a new heart, be born again? Do you want to be God's own child? Don't you see we preachers and priests cannot make that? Don't you see that Protestant churches cannot do that, and Catholic churches cannot do it? Jesus Christ, the one Mediator between God and men, has to do that. He will change your heart tonight and give you peace and set a song ringing in your heart, and you can go home happy in Jesus. Don't you want that tonight? Let me ask you a question. I am not asking what church you belong to; I am asking how many will say, "Brother Rice, one time I saw I was a sinner, and I came to God and confessed it. I saw I was a sinner, and I believed that Jesus died for me on the cross and I trusted Him to save me and He did save me. I know in my heart I believed in Jesus and have this everlasting life like the Catholic Bible says we must do. I put my trust in Jesus like I would in a doctor when I am sick, like one would risk a bank with his money. I have put my trust in Jesus and so I was born again and got a new heart." How many can say, "Thank God I have been converted or born again, or I have personally trusted Jesus to be my Saviour to take my sins away?" How many—say, "I thank God I know I have been?" Isn't that good? Catholics, Methodists, Baptists, Lutherans, etc. just so you honestly have come to Jesus and trusted Him, you are saved. Thank you. God bless you.

Haven't I been kindly and fair tonight?

### PRAYER

This Word of God is sweet, Lord, and be lieve it. I know I have trusted Thee and that you have made me Your child. Here many others held their hands high who have trusted You fully, Lord, some could not say that. There are some here, whether Protestant or Catholic, who ought to let you come in. Lord, we are not asking what church they will join. We are just asking if they will let You, Lord Jesus, come into their hearts

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and save their souls and be their own dear Saviour. Will You help people to say, "Yes, I will." Help people say, "I know I am a sinner. I will trust Jesus. I will risk Him. I will depend on Him. I will give Him my heart. I will take Him as my Saviour. Help people to do it. Lord." Amen.

### My Decision for Jesus Christ

No matter whether you are a Protestant or Catholic, if you have not personally put your trust in Jesus Christ, depending on Him to save you once for all, you have no right to say you are a Christian. The Catholic Bible and the Protestant Bible alike say that you must be born again, you must have a new heart. And the Scriptures say that if you will personally trust Christ as your own Saviour, He will forgive you and give you everlasting life. Will you trust Christ this very moment to be your own Saviour and give Him your heart forever? If so, I will rejoice to hear it. If you can honestly sign the statement or decision below, please sign it and then copy it in a letter and mail it to me or clip it from the paper. I will rejoice with you that you have found Christ as your own Saviour and have given Him your heart and I will send you a letter of counsel and congratulation. I pray that you may decide today! This decision has nothing to do with joining a church. That is another matter, to be settled separately after you are saved. But I beg you, surrender to Christ today and trust Him as your own Saviour, if you have not done so before, and sign the following statement:

Evangelist John R. Rice, Editor

The Sword of the Lord

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Bear Brother Rice:

I have read your friendly "Sermon From a Catholic Bible." I know that I am a sinner and need to be born again. I have read these promises that if one will believe in Christ, depending on Him, risking Him, he shall not perish, but have life everlasting. So today I confess to Him my sinful, lost condition, I turn my heart from my sins the best I know how

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# Heaven --

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ing worlds, and a voice from Heaven said:

"This is my beloved Son, hear ye him."

Then Stephen, his face aglow with the glories of the celestial Kingdom, as he looked steadfastly toward Heaven, saw it open, Jesus Himself, was standing at the right hand of God, the place He had designated before His crucifixion and resurrection would be His abiding place until the time of the Gentiles should be fulfilled, when He would leave Heaven with a shout of triumph, and return to this earth in the clouds.

Among the last declarations of Jesus, and one in which we all find so much comfort in the hour of bereavement is this: "In my Father's house are many mansions: if it were not so, I would have told you."

When Heaven's music burst upon human ears that first Christmas morning, while the shepherds guarded their flocks on the moonlit hills of Judea, the angels sang: "On earth peace, good will toward men. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

We have ample proof that Heaven is a real place.

When you have been there ten thousand years,

Bright, shining, as the sun; You've no less days, to sing God's praise

Than when you first begun.

Oh, what a place Heaven is! The Tuilleries of the French, the Windsor Castle of the English, the Alhambra of the Spanish, the Schoenbrunn of the Austrians, the White House of the United States—these are all dungeons compared with Heaven.

There are manions there for all the redeemed; one for the martyrs with blood-red robes; one for you ransomed from sin; one for me, plucked like a brand from the fire.

Look and see! Who are climbing the golden stairs? Who are walking the golden streets? Who are looking out of the window? Some whom we knew and loved here on earth. Yes, I know them.

My father and mother, blithe and young as they were on their wedding day. Our son and our daughter, sweet as they were when they cuddled down to sleep in our arms.

My brother and sister, merrier than when we romped and roamed the fields, plucking wild flowers and listening to the whippoorwill as he sang his lonesome song away over in Sleepy Hollow on the old farm in Iowa, where we were born and reared.

Cough gone, cancer gone, consumption gone, erysipelas gone, blindness gone, rheumatism gone, lameness gone, asthma gone, tears gone, sighs gone, sleepless nights gone.

I think it will take some of us a long time to get used to Heaven.

In Heaven there will be fruits without a speck; pastures without a thistle or weed; orchestras without a discord; violins without a broken string; harps all in tune; the river without a turn or overflowed bank. Sunrise and sunset will be swallowed up in Eternal Day, "for there shall be no night there."

Heaven will be free from all that curses us here—no sin, no sorrow, no poverty, no sickness, pain nor want, no aching heads nor hearts, no war, and no death.

We will never watch the undertaker screw the coffin lid over our loved ones.

When I reach Heaven, I won't stop to look for Abraham, Isaac, Daniel, Peter or Paul. I will rush past them all, saying, "Where is Jesus? I want to see Him who saved my soul one dark, stormy night in Chicago, back in 1887."

If we could get a real appreciation of what Heaven is, we would all be so homesick for Heaven that the devil wouldn't have a friend left on earth.

The Bible's description of Heaven is: "The length and the breadth and the height of it is equal."

I sat down and took twelve inches for a foot, our standard.

That would make it 2,500 miles long, 2,500 miles wide, 2,500 miles high. Made of pure gold, like glass. Twelve gates, each gate made from one pearl. Foundations of precious stones. Imagine ten thousand miles of diamonds, rubies, sapphires, emeralds, topaz, amethysts, jades and garnets!

Some one may say: "Well, that will be pleasant if true." Another says, "I hope it's true;" and still others: "Perhaps it's true. I wish it were true."

It is true!

The kiss of reunion at the gate of Heaven is as certain as the good-bye kiss when you drift out with the tide.

God holds the key of all unknown, And I am glad;

If other hands should hold the key,

Or if He trusted it to me, I might be sad.

## Death, Our Enemy

Death is a cruel enemy. He robs the mother of her baby, the wife of her husband, the parents of their children, the lover of his intended wife. He robs the lodge of its members, the nation of its president.

Death is a rude enemy. He upsets our best plans without an apology, and enters the most exclusive circles without an invitation.

Death is an international enemy. There is no nation which he does not visit. The islands of the seas, where the black skinned mothers rock their babies to sleep to the lullaby of the ocean's waves—the restless sea—the majestic mountains—all are his haunts.

Death is an untiring enemy. He continues his ghastly work spring, summer, autumn and winter. He never tires in his ceaseless rounds gathering the spoils of human souls.

But death is a vanquished enemy. Jesus arose from the dead and abolished death, although we may be called upon to die.

Death to the Christian is swinging open the door through which he passes into Heaven.

"Aren't you afraid?" said a wife to a dying miner.

"Afraid, Lassie? Why should I be afraid? I know Jesus, and Jesus knows me."

This house in which we live, and which we call our body, is beginning to lean. The windows rattle, the glass is dim, and the shingles are falling off.

You will reach the river's brink, Some sweet day, bye and bye. You will clasp your broken link, Some sweet day, bye and bye.

There's a glorious kingdom waiting

In the land beyond the sky, Where the saints have been gathering,

Year by year; And the days are swiftly passing, That shall bring the kingdom nigh,

For the coming of the Lord Draweth near.

Thank God for the rainbow of hope that bends above the graves of our loved ones.

We stand on this side of the grave and mourn as they go; they stand on the other side and rejoice as we come.

On the resurrection morning Soul and body meet again; No more sorrow, no more weeping, No more pain.

Soul and body reunited, Thenceforth nothing can divide; Waking up in Christ's own likeness, Satisfied!

On that happy Easter morning, All the graves their dead restore; Father, sister, child, and mother Meet once more.

To that brightest of all meetings Brings us Jesus Christ, at last; By thy cross through death and judgment, Holding fast.

The Bible indicates that angels know each other. If they have the

power to recognize each other, won't we?

The Bible describes Heaven as a great home circle. It would be a queer home circle if we did not know each other.

The Bible describes death as a sleep. Well, we know each other before we go to sleep, and we know each other when we awaken. Do you imagine we will be bigger fools in Heaven than we are here on earth?

A woman lay dying. She had closed her eyes. Her sister, thinking her dead, commenced the wail of mourning. The dying woman raised her hand, and said:

"Hush, hush! I am listening to the breezes waving the branches in the Tree of Life."

In Heaven we will be through with our backbiting enemies. They will call us vile names no more. No longer will they misrepresent our good deeds.

In Heaven broken hearts will be bound up; wounds will be healed, sorrows ended.

The comfort of God is greater than the sorrows of men. I have thanked God a thousand times for the roses, but never for the thorns. Now I have learned to thank Him for the thorns.

In Heaven we will never be sick again; we will never grow tired; and we shall never weep again.

What is the use of fretting when we are on our way to such a coronation?

## The Password to Heaven

If you are ever to enter Heaven, you must know the password. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

I see a great crowd coming, and I hear them cry: "Let us in. We were very useful on earth. We built churches, endowed colleges, were famous for our charities, and have done many wonderful things."

"I never knew you!" comes the answer.

Another crowd approaches, shouting: "We were highly honored on earth. The world bowed very low before us. Now we have come to get our honors in Heaven."

Again comes the answer, "I never knew you!"

And then I see another crowd, bowing low before the throne, saying: "We were sinners, and wanderers from God. We have come here, not through any merit of our own, nor because we deserve Heaven, but because we heard of the saving power of Jesus, and accepted Him as our Saviour. Jesus! Jesus! Thou Son of God, open to us!"

And I watch them as they pass through the pearly gates.

One step this side, and you are paupers for eternity. One step on the other side, and you are kings and queens for eternity.

When I think of Heaven, and of my entering it, I feel awkward.

Sometimes, when I have been exposed to the weather—my shoes covered with mud, coat wet and soiled with mud, and rain, and my hair disheveled—I feel I am not fit to go in and sit among the well-dressed guests. And that is the way I feel about Heaven. I need to be washed in the blood of the Lamb and clothed in the robe of Christ's righteousness. I need the pardoning waves of God's mercy to roll over my soul and, thank God they have!

If you go first, will you come down half way and meet me between the willow banks of earth and the palm groves of Heaven?

You who have loved once in Heaven; will you take a pledge with me to meet them when the day dawns and the shadows flee away?

Some, who read this are sadly marching into the face of the setting sun. You are sitting by the window of your souls, looking out toward the twilight of life's purple glow. You are listening to the music of the breaking waves of life's ebbing tide and longing for the sight of faces, and the sound of voices, loved and lost awhile.

But if you are true to God and have accepted Jesus as your Saviour, at last you will hail the coming morning, radiant and glorious, when the waves of the sea

will become crystal chords in the grand organ of eternity.

A saint lay dying. She said, "My faith is being tried. The brightness of which you speak, I do not have; but I have accepted Jesus as my Saviour, and if God wishes to put me to sleep in the dark, His will be done."

Sorrows sometimes play strange dirges on the heartstrings of life before they break, but the music always has a message of hope.

Should you go first, and I remain

To walk the road alone, I'll live in memory's garden, dear,

With happy days we've known. In spring I'll watch for roses red, When fade the lilacs blue;

In early fall, when brown leaves fall,

I'll catch a breath of you.

Should you go first, and I remain

For battles to be fought, Each thing you've touched along the way,

Will be a hallowed spot. I'll hear your voice, I'll see you smile,

Though blindly I may grope; The memory of your helping hand

Will buoy me on with hope.

Should you go first, and I remain

To finish with the scroll, No length'ning shadows shall creep in

To make this life seem droll. We've known so much of happiness,

We've had our cup of joy; Ah, memory is one gift of God

That death cannot destroy.

Should you go first, and I remain

One thing I'd have you do: Walk slowly down the path of death,

For soon I'll follow you. I want to know each step you take.

That I may walk the same; For some day—down that lonely road—

You'll hear me call your name. (Copyright by Albert Kennedy

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## Heaven Is Different

One day when the children were young, I was romping and playing with them. I grew tired and lay down to rest. Half asleep and half awake, I dreamed I journeyed to a far-off land.

It was not Persia, although the Oriental beauty and splendor were there.

It was not India, although the coral strands were there.

It was not Ceylon, although the beauty and spicy perfume of that famous island paradise were there.

It was not Italy, although the dreamy haze of the blue Italian sky beat above me.

It was not California nor Florida, although the soft, flower-laden breezes of the Pacific and the Atlantic were there.

I looked for weeds, briars, thorns, and thistles, but found none. I saw the sun in all his meridian

glory, an asked: "When will the sun set and the sky grow dark?"

The inhabitants of that land replied: "It never grows dark in this land. There is no night here. Jesus is the light."

I saw the people clothed in holiday attire, with faces wreathed in smiles, and halos of glory encircling their heads. I asked: "When will the working men go by, with their calloused hands, their empty dinner buckets, and faces grimed with dust and toil?"

The answer came: "We toil not, neither do we sow nor reap in this land."

I strolled out into the suburbs, and over the hills, which would be a fit resting place for the dead to sleep. I looked for monuments, mausoleums, marble slabs, tombstones and graves, but saw none. Instead, I saw towers, and spires, and minarets. I asked: "Where do you bury the dead of this great city? Where are the grave diggers? And where are the hearses that haul the dead to their graves?"

They replied: "We never die in this land."

Again I asked: "Where are the hospitals where you care for the sick? Where are the doctors with scalpel and trocar? Where are the nurses with their panaceas, and opiates to ease the pain?"

And they answered: "We are never sick. None ever died in this land."

Once again I asked: "Where do the poor people live? Where are homes of penury and want?"

Once again they answered: "There are no poor in this land. There is no want here, and none are ever hungry."

I was puzzled. I looked and saw a river, its waves breaking against golden and jewel-strewn beaches. I saw ships with sails of pure silk, bows covered with gold, and oars tipped with silver.

Suddenly, I saw a great multitude which no man could number, rushing out of jungles of roses, down banks of violets, redolent of eternal spring, pulsing with bird's song and the voices of angels, and I realized that time had ended and eternity had dawned.

I cried: "Are all here?"

They echoed, "Yes, all are here."

And tower, and spire, and minaret all caroled my welcome home. And we all went leaping and singing and shouting the eternal praises of God the Father, God the Son, and God the Holy Spirit.

Home, home at last! Here's to you, my friends!

May you live a hundred years Just to help us

Through this vale of tears.

And may I live a hundred years,

Short just one day,

Because I do not want to be here

After all my friends have gone away.

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## The Glory --

(Continued from Page 1)

the Word. Today the mighty temple is gone, but the Word abides. Paul walked into Athens, looked upon the Parthenon and the great buildings of the Acropolis. He walked up the Appian Way to Rome and saw there the Coliseum and the Forum. These are in ruins but the Book which had such a great part in his life abides forever. Yes, one of the glories of the Big Book is that it abides. It is the Book of every month and every year.

### II. It Is Glorious Because It Is a Revelation From God

What do we mean by revelation? Well, here is a family in Florida. The son grows up and goes to California, three thousand miles away. Once a month his mother writes him a long letter. She reveals the things that are going on at home and the thoughts of her own heart. She tells of the sickness in the family, the death of a neighbor, the birth of a new baby, and the wedding of friends. We call this a human revelation.

God wanted to send a message to His children, so in the olden days He breathed on certain men and inspired them to write the Bible. He revealed how the world was made, and His own great thoughts were put into the Book. The Book tells of the life and death of the men of old and story of the Babe who was born in Bethlehem. It tells of man's sin and God's love and Christ's sacrifice. It tells of man's power of choice and his opportunity for salvation. It tells us how to live and how to treat God and man. It tells about Heaven and Hell. This is a divine revelation.

Many men write books of life, but the Bible is the one great supreme Word of life. If you want to know what course of action to take, go to the Bible. It is God's Word. If you follow it, you will never go wrong. A love letter is always read and treasured. The Big Book is God's love letter to His children.

### III. It Is Glorious Because It Reveals the Greatest Character That Ever Crossed the Centuries

Renan wasn't a Christian, but he said, "Whatever surprises there may come in the future, Jesus will never be surpassed." The Bible is distinctly His book. He is the very center of it, and every verse points to Him.

Biography is the favorite topic of many authors. They write about the lives of Napoleon, of Washington, of Lincoln, but God wrote a book and said, "This is the life of My Son, Jesus Christ." Many great characters have loomed upon the horizon of the world. They have had their little day and passed on, but Jesus came, the great character of all time. He made His impression upon the world, and that impression grows deeper with every passing century.

A man in India was making a public speech, and in that speech he was criticizing certain men. Suddenly he began to talk about Jesus. The crowd yelled and soon stopped him. "You cannot say anything against Jesus," they said. No man has ever been able to say anything against Him, truthfully.

Disraeli said, "Jesus walked across Europe and changed its name to Christendom." He has changed every land He has ever touched. He is the world's greatest character, and the Bible is the book that tells us of Him.

### IV. It Is Glorious Because It Reveals the Only Salvation of Man

In 1492 Columbus, with three frail ships, sailed blindly out into the Atlantic Ocean. He was seeking a new route to India, but he knew not where he would find it nor how he would find it. But when a man wants to find the way to Heaven, he does not sail out into the darkness. He has explicit directions, for here in the

Bible the road is plainly marked. The simplest person in the world can find that road if he is earnest and sincere.

What does the Big Book say about salvation? It says that all have sinned, that they are hopelessly lost unless they come to the Cross, and that Jesus receives all who come to Him, that He forgives them, adopts them into His family, seals them with His own blood, and presents them spotless before the Throne of God.

Vido Mati, a twenty-four year old student of Barcelona, Spain, was writing his thesis for his Doctor of Philosophy degree. In reading some old books in the library, he found one by a certain philosopher. The old philosopher left his will in this book, bequeathing his property to the first man who would read the book. Vido Mati took the will to the courts, was ruled the legal heir, and received an estate of \$250,000. That was wonderful, but if we will earnestly read and obey the Bible, we will find something infinitely more valuable. It is impossible to place a value on forgiveness from sin, deliverance from judgment, eternal life, peace with God, comfort in the Holy Spirit, and the hope of Heaven. These treasures we find in the Christ to which the Bible points us.

"There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). The Big Book is the only book in the world that reveals this salvation to us.

### V. It Is Glorious Because It Has a Hopeful Message for Life After Death

Here is a great question: Is there any life after death? Where is the answer? Only in one place: the Bible. Why do we find that answer only in the Bible? Because God is the only One who knows about the future life. He wrote the Book and gave us our only hopeful message about life after death.

What is that message? Here it is: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also." "I will come again, and receive you unto myself." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." The Big Book is simply telling us that if we believe in Christ, He waits for us out yonder, waits to give us in another land eternal happiness and eternal joy.

A little boy attended the Sunday School of the First Baptist Church, Los Angeles. His mother was not a Christian. She had a horror of death and would not go to church for fear she would hear something about dying. On Easter Sunday the little boy came running home with a message for her. He came joyfully into the room and cried out, "Mother, you need not be afraid to die. Jesus went through the grave and left a light behind." She came to church with him, learned the great lesson, and soon became a happy Christian. Yes, Jesus has left a light behind, and we need not be afraid of death. This glorious Book has a message on the future life, for we hear it say: "Fear not; I will be with thee and bring thee into glory."

### VI. It Is Glorious Because It Keeps Its Freshness

A little girl said, "The Bible is like an orange; you can squeeze it and squeeze it, and it always has more juice left." You may go to the Bible and get blessing and power from it, but you cannot exhaust it. The more you read it, the more power you receive. It imparts energy, but never loses strength.

The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119:11). If we have the Bible in our hearts, we have something fresh to use daily. If the heart is full of His Word, the devil cannot get in. Eve let the

devil get in; and she began to doubt God's Word. If we do not fill our hearts with Him and His truths, Satan will come in and wreck our lives. Nineteen hundred years ago Jesus went up against the devil and beat him back with the Scripture every time. The Word is just as powerful and as fresh and as helpful now as it was then.

Major Whittle was riding on a train, and a skeptic wanted to argue with him about religion. The Major prayed, "Lord, I am not very good at this; help me out." The skeptic began to criticize the church, and the Major quoted Scripture. Again and again the skeptic brought on his criticism, and again and again the Major quoted Scripture. Finally the skeptic walked off saying, "I can't do anything with you." The Bible had won the battle. If the Bible is on your side, you will always be victorious.

You may buy a loaf of bread tomorrow, and it will soon be stale. But the Bible is the bread of life. It will always be fresh and up-to-date. Cut slices from it every day, and you will still have plenty of it left. When the problems of life come up, you can turn to the Bible; and you will find the word for your heart, and it will be so appropriate that you will feel that it was written yesterday just to fit your peculiar problem.

### XII. It Is Glorious Because It Changes Men and Nations

Some nations are far ahead of others, and the Bible is the answer. Andrew Jackson said, "The Bible is the rock upon which our Republic rests." Horace Greely said, "It is impossible to mentally or physically enslave a Bible-reading people." "Blessed is the nation whose God is the Lord." With the Bible as a foundation stone, a nation has some hope of progress and civilization. A rabbi in Vienna had a son who had been taught to hate the name of Jesus and the New Testament. One day a missionary on the street corner handed this young man a book. He accepted the book and thanked the missionary for it, not knowing what it was. When he reached home, he found that the book was the New Testament written in Hebrew. He stealthily took it to his room, locked the door, and read it all night. In reading God's Word he became convinced that Jesus was the expected Messiah and became a Christian.

A native of Africa came to Dr. Moffett one day and told him that his hunting dog had eaten two pages of the Bible and therefore the dog would be useless to him. "Why do you think so?" asked Dr. Moffett, and the man replied, "I have seen fierce warriors who have been tamed by the Bible and I am afraid it will do the same for my dog." It is true that men with fierce passions have been tamed by the coming of the truths of the Bible into their hearts. A man said to me a little while ago, "I will never go back to drinking and a sinful life again. I know the difference now between that life and the Christian life." That difference was made by the truth of the Bible.

Two sisters had been absent from each other for years, and then one came to visit the other one. In the meantime one of them had become a Christian. After several days the sister said, "I don't know what has happened to you, but you are much easier to live with than you used to be." The Bible had changed her.

You read some books and enjoy them, but you do not say of them, "They have changed my life." But when you read the Bible and let its teachings enter into your heart, you can say, "I have been transformed by the Word of truth."

A boy was ordered by his father to quit reading the Bible, but he slipped it aside and read it despite his father's objections. One day the father caught him reading the Bible, and immediately snatched it away from him and threw it into the fire. He noticed, however, that the boy was

## New Book, How to Have a Revival, Highly Commended by Outstanding Christian Leaders

BY EVANGELIST ROBERT J. WELLS, Associate Editor

The book for which we have been waiting for a whole year is finally ready. After encountering every conceivable kind of difficulty in getting it printed and bound, we are happy to report that **How To Have A Revival**, compiled and edited by Evangelists Robert J. Wells and John R. Rice, containing messages by Evangelists Hyman J. Appelman, Joe Henry Hankins, Jesse M. Hendley, Bob Jones, Sr., and the editors of **The Sword of the Lord**, given at the Conference on Evangelism held at Winona Lake, Indiana, July 15-21, 1945, and other messages prepared by the editors, is now available.

We took the liberty of sending unbound copies of this book to several outstanding Christian leaders and the reviews already received are encouraging indeed.

"... Practical, Passionate, Powerful..."—Dr. Robert G. Lee

Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tennessee, writes as follows:

"In His teaching, Jesus placed warm, strong, sympathetic hands on practical life. In **How To Have A Revival**, six servants of Christ—Hyman Appelman, Joe Henry Hankins, Jesse Hendley, Bob Jones, Sr., John Rice, Robert J. Wells—do likewise. With flaming hearts that give evidence of compassion for the lost, with tongues that never stutter in abstractions, with lips that waver not in rebuke of sin and of Christians who warm themselves at unworthy rest camps, they speak.

"These men who know the Lord, know how to preach, know how to have a revival, have put before us emphasis on essentials to a revival—have humbly and earnestly pointed Christians down the road of faith, the road of prayer, the road of personal purity, the road of visitation, the road of agony, the road of concern for the lost, dependence on the Holy Spirit, the road of Bible belief and Bible usage—all of which lead to the blessed land of revival.

"All who want to have part in bringing about a revival will find this book practical, passionate, powerful. Get this book. Read it. Put it into practice. It will be as water for desert lands, for the contents thereof are from the minds and hearts of six men under whose preaching thousands have come from their bondage, sorrow, and night into Christ's freedom, gladness and light.

"There is not a dull paragraph in this book. It sets forth the kind of revival we need, God's plan for a revival, the high cost of a revival, conserving the results of a revival, the kind of preaching we need for a revival in a clear, comprehensive, compassionate way. No trickery, no fan-

smiling, and said to him, "Why are you smiling?" The boy answered, "Why, I was just thinking that you cannot burn this in here," and he pointed to his heart. That is the place to keep the Bible stored.

Yes, the Bible is the greatest Book in the world and has the greatest influence. It is the world's biggest seller. But what does all this mean to you and me unless we read it and store it in our hearts? We talk about the forgotten man; here is the forgotten Book, and yet it can be the greatest blessing in life if we let it have its way in our hearts.

In the Chicago fire a man's store was destroyed. The next morning he placed a table at the front of the store, and upon a sign he painted these words: "Everything lost except wife and children and hope! Business resumed tomorrow as usual."

You and I may lose everything, yet if we cling to the words of the big Book, it will be our hope to carry us through all the days that are to come and safely at last into the Haven of Rest.

aticism, no futilities are found. It is a book all preachers and all churches should read and give heed. For this book gives no hint anywhere of being a cistern where no water is or a hearthstone on which is no fire or a cupboard in which no bread is found."

Dr. R. L. Decker, pastor, Temple Baptist Church, Kansas City, Missouri, and President, National Association of Evangelicals For United Action, says:

"These addresses certainly provide the prescription from the spiritual doctors that we need for the ills of our churches and communities. The prescription is sound and workable because it simply epitomizes and emphasizes the teaching of God's own Word with its eternal truth and its ever practicable application of that truth to the needs of the sinful human race."

"... A revival on paper..."—Dr. F. D. Whitesell.

Dr. Faris D. Whitesell, Professor of Homiletics, Evangelism and Pastoral Theology, writes:

"I have enjoyed going through this material and have been blessed by it. Here is my evaluation:

"Throughout this book revival fire flames, Holy Ghost power pulsates and concern for the lost weighs heavily. This book is more than **How to Have a Revival**. It is a revival on paper. One cannot read this book thoughtfully without having his soul blessed and his heart stirred with desire to win the lost.

"The writers of this material speak in pungent, Scriptural, plain, stirring language. They bear down on those matters which really count in revivals: confession of sin, intercession, faith in the Word and in the Lord Jesus Christ, filling with the Holy Spirit, personal work, co-operation with others and fearless Bible preaching.

"There is nothing fanatical, sensational or absolutely new in this book, but only a mighty re-emphasizing of those basic Scriptural principles and methods so well-known to all New Testament Christians. I can heartily recommend this book to all who hunger for revivals, or pray for revivals, or who wish to do something to bring about revivals. I could wish that every evangelical preacher in America might read this book."

"... read like chapters from the Book of Acts—Dr. Oswald J. Smith.

Dr. Oswald J. Smith, pastor of the People's Church, Toronto, Ontario, Canada, and one of the great missionary leaders and evangelists of our generation, writes:

"Here is a textbook on revival for which Christians everywhere have eagerly been waiting. As I read it, my heart was stirred again as in revival days of years ago. If it could be put into the hands of pastors throughout the country, there would be local church revivals everywhere and the way would be paved for great union campaigns.

"It is in mass evangelism that Christians are led to do personal work and, thank God, mass evangelism is coming back. The days of Whitfield and Moody may soon be here again. No other method ever has or ever will work. It was as flaming evangelists that the early Methodist preachers came to this country, and revival fires broke out on every side.

"This is no light book. There is nothing of a frivolous nature in it. It is a serious presentation of the ways and means God uses to bring revival. The messages are by such well known evangelists as Hyman Appelman, Joe Hankins, Jesse Hendley, Bob Jones, John R. Rice and Robert J. Wells. In every address the church is challenged to return to the days of the apostles. In fact, they read like

(Continued on Page 7)



## New Books --

(Continued from Page 6)

chapters from the Book of Acts. The passionate appeal in the very first chapter is worth the price of the entire book.

"If this volume could be sent to all the theological students of our seminaries, it would get them started right in their ministry. For once a man gets a taste for revival, he can never be satisfied with anything else.

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"Here are messages on the kind; the plan and the cost of revival; on the place of prayer and preaching in revival; on the work of the Holy Spirit and the problem of sin in connection with revival work. Here, too, are instructions in detail on organization, preparation, advertising and music for revival. There are altogether twenty-five addresses, each one a passionate appeal for real, old-fashioned Heaven-sent revival.

**Rev. Clarence Erickson, Pastor, Chicago Gospel Tabernacle** says: "There has been a great need for a book of sermons on the subject of *How To Have A Revival*. These sermons were preached by successful evangelists. Revivals can be had if we follow God's way. Revivals are not accidents, but are the result of planning and prayer. I heartily recommend this book." "... deserves to be widely read."

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Dr. Bob Jones, Jr., Acting President of Bob Jones College, Cleveland, Tennessee, writes: "Here is a book that meets a definite need when works on evangelism and fine collections of evangelistic sermons are all too rare. It will appeal to all those who believe in revival, and it will convince others that there is no other emphasis that can take the place of that on evangelism. Spiritually sound and filled with the fervor of the hearts of earnest preachers, this book deserves to be widely read."

"... it has some heavenly dynamite in it." —Dr. Paul S. Rees. Dr. Paul S. Rees, pastor of First Covenant Church, Minneapolis, Minnesota, writes that he has not had time to review the book carefully, but says:

"... I may add, however, that I have dipped into it enough to know that it has some heavenly dynamite in it. Whatever else it may be, it is not tame! Even the cold type seems to yell with white heat as one catches the passion of the men whose messages are here recorded."

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### Mechanic Says Sword "Just Like an Extra Sunday"

A Christian mechanic from Benton Harbor, Michigan, writes: "The Sword of the Lord is to me just like an extra Sunday filled with blessings from beginning to end. I read it through and show it to others to prove its value. I am renewing my subscription and got one new and may have two more for next week."

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"I'm just a teen age girl but I always did enjoy the paper. It has helped me greatly in my spiritual life. It answers my questions to many problems and difficulties that come up in my daily life."

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"Now in the days of old age and loneliness, when He has taken my loved family all on before me, He has sent you, His messenger, to open my eyes to many of His words that seemed hard to understand. I have loved and trusted Him since childhood but, owing to deafness, I have missed much instruction and my heart often grew weak and full of fears and longing for the joys of companionship with others."

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"Please tell Brother Rice I really enjoy reading your paper. A friend has given me several copies of her *Sword of the Lord*, and I have had some grand feasts! I don't have the privilege of going to a church where I can hear the good old fashioned gospel. I am a young Christian and your paper is an inspiration to me and makes up to me what I miss."

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## With the Evangelists

Reports From America's Outstanding Soul Winners

By EVANGELIST ROBERT J. WELLS, Associate Editor

### EVANGELIST HUGH F. PYLE HAS GOOD MEETING

Evangelist Hugh F. Pyle of Groveland, Florida, writes that there were 40 conversions and 42 additions to the church in a recent revival conducted by him in the Brent Baptist Church of Pensacola, Florida. Rev. T. F. Westmark is the pastor.

### EVANGELIST EDDIE WAGNER REPORTS GOD'S BLESSINGS

We have recently received word from Evangelist Eddie Wagner telling of the blessings of the Lord upon his ministry in a small country church near Wichita, Kansas. There were 36 conversions during the meeting.

### CHRIST FOR GREATER PEORIA CAMPAIGN

Dr. Peter R. Joshua was the evangelist in a two weeks' Christ for Greater Peoria Campaign sponsored by thirty churches which closed Sunday night, June 2nd. He was assisted by Elliott Lindblad, song leader and a choir of between 200 and 400 voices. The campaign was held in the Mosque Shrine Temple. Rev. Oscar Raymond Lowry, pastor of the Grace Presbyterian Church of Peoria and chairman of the campaign, reported to the editor of *The Sword of the Lord* over long distance telephone that there were 85 professed conversions.

### EVANGELIST KENNETH CHAPMAN IN PADUCAH, KENTUCKY

The Lord blessed the ministry of Evangelist Kenneth Chapman in a recent tent campaign sponsored by the Twelfth Street Baptist Church of Paducah, Kentucky. The meeting was held for the purpose of strengthening one of their outlying missions. There were at least thirty definite professions of faith in Christ and many other blessed decisions. Evangelist Chapman writes:

"A number of hardened sinners were gloriously saved. The first convert was a drunkard sixty-seven years of age. A drunkard and gambler of fifty-three was saved; a fallen woman of forty. These were just some of the outstanding conversions. A wayward girl of nineteen was saved one night after the meeting had closed and nearly everyone had gone. She had been under deep conviction of sin, had gone away, and as the pastor of the Twelfth Street Church, the superintendent and missionary and I stood talking, she came back and wanted to be saved. We dealt with her and prayed with her and it was a real thrill to hear her say, 'I know I am saved!'"

### EVANGELIST COVELL KEENUM IN ANNISTON, ALABAMA

Rev. James K. Miller, pastor of the Anniston Baptist Temple, Anniston, Alabama, reports a blessed victory in his church under the ministry of Evangelist Covell Keenum. He writes:

"We have just closed a revival in which Rev. Keenum did the preaching. I am speaking for every member of my church when I say that Brother Keenum is one of the best evangelists we have today. During our revival we had 56 souls saved and every Christian was drawn closer to the Lord. This is a revival that will always live in the minds and hearts of the members of this church and all who had the pleasure of hearing this great man of God."

Dr. Rice and others, certainly give us some heart-stirring messages."

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MRS. H. M. Aurora, Illinois

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"No words can describe the great joy and satisfaction I derive from reading your paper. ... It is hard to keep at one's work when it arrives, but it is all the better when the children are in bed—then I can read quietly. Your sermon on 'Bringing Up Children' was a great blessing, and I am waiting for my copies to be returned to me. I loaned them to dear friends of ours who have arrived in India..."

MRS. D. M. E. Elyria, Ohio.

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MRS. N. N. Caneyville, Ky.

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"... I am a subscriber to your excellent paper and have been for several years. I hope to stay on your roll as long as I live. I read this paper and am greatly helped by all the wonderful 'Gospel Truths' it contains."

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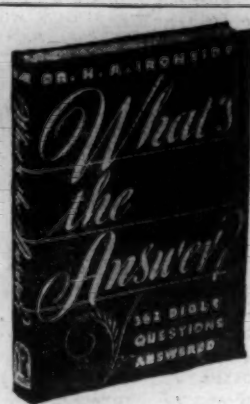
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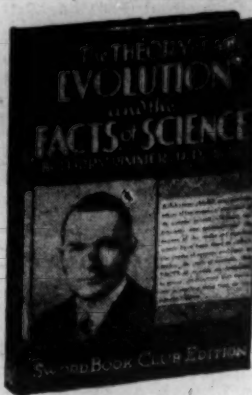
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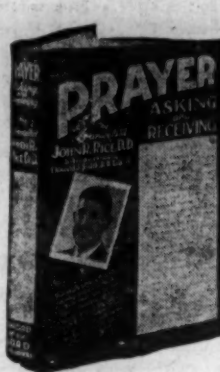
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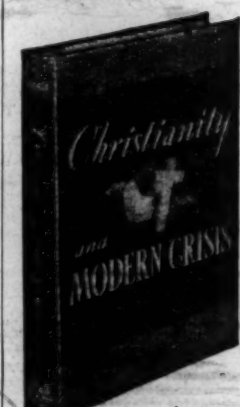


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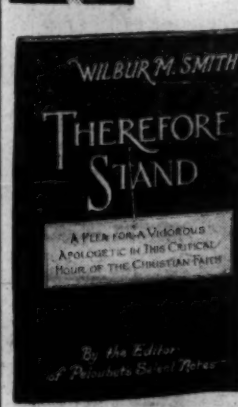
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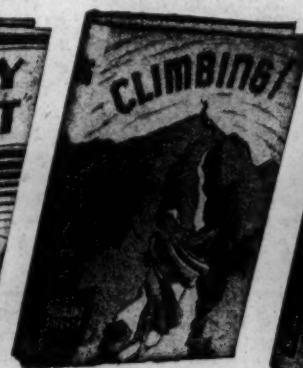
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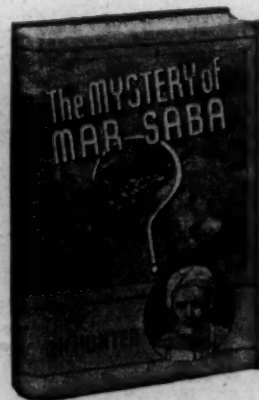


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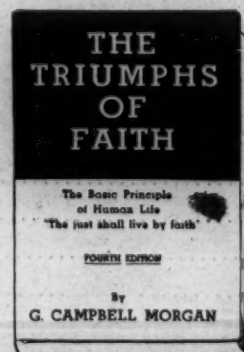


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